



SOME
R U L E S
FOR THE
CONDUCT of LIFE:
To which are added,
A FEW CAUTIONS,
For the Use of such
FREEMEN OF LONDON,
AS TAKE APPRENTICES.

Consider your Ways. Hag. i. 5.



*given me before the
Chamberlain at taking
of my freedom*

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C O N D U C T O F L I F E.
R U L E I.

WHATEVER you at any Time intend to do, consider the End which you therein propose to yourself, and be sure that it be always really good, or at least innocent. He who does any Thing, and knows not why or wherefore, acts foolishly: And he who aims at an unlawful End, acts wickedly, which is the worst sort of Folly. If you are careful always to observe this fundamental Rule, you will thereby avoid many Sins which would disturb your Conscience, and also many trifling Actions which would tend to your Discredit, or perhaps trouble your Repose.

RULE II. When you have thus fixed upon a proper End to aim at in each Action, then consider not only what are the lawful Means to be used in order to this End, but also how, and in what manner, these Means are best to be applied and made use of. That which is unlawful ought not to be done, even for the obtaining of a good End: And Means, in themselves good, have often failed of Success, for want of Prudence in the Management of them.

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RULE III. When you are seeking for a good End, proper Means, and the right Way of using them, remember that the Knowledge of all this must not rest in idle Speculation, or plausible Discourse; but ought to be effectually reduced to Practice, as often as you have an Opportunity for it. That Man who thinks wisely, and discourses judiciously, is never to be excused, if his Practice, when there is Occasion for it, is not answerable to his Thoughts and Words. *To him that knoweth good, and doeth it not, to him it is Sin. And that Servant who knew his Lord's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes,* James iv. 17. Luke xii. 47. Take the Sum and Substance of these three Rules in short. Let the End you aim at be always good. Be vigorous in making use of the proper Means for the compassing of such an End. And in doing this be always very circumspect. If you proceed after this Manner, you will certainly obtain the great End you propose to yourself in the Life to come: And if you fall short of some Things which you desire in this World, you will have this Comfort, that God thinks fit to deny them to you, not for any Fault of yours, but for other good Reasons, which he knows, though you do not.

RULE IV. Since our Life here is short and uncertain, and the Pleasures of it are always intermixed with Doubts, Fears, and Sorrows of one Kind or other; and since after it there is a Life to come which is to last to Eternity; a wise Man will never propose the Joys, Pleasures, or Prosperity of this transitory World, as the ultimate End of all, or indeed of any of his Actions; but
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will always look beyond it, and make it his great Business to secure his Happiness in that other Life, upon which he must soon and unavoidably enter. *O that they were wise, that they understood this: that they would consider their latter End!* Deut. xxxii. 29. *So teach us to number our Days, that we may apply our Hearts unto Wisdom,* Psal. xc. 12. Eternity is an End beyond which there can be nothing: And therefore whilst we have Time, we ought to make due Provision for it: This being the only true Wisdom.

RULE V. Since Death is the only unavoidable Passage into Eternity, a wise Man will make it the constant Business of his Life that he may die well, and that Death may prove to him a Passage not into eternal Misery, but into everlasting Happiness. Whoever is careless of this, it had been much better for him never to have been born.

RULE VI. The only sure Way thus to die well, and at Peace with God, is to live well. It is a foolish Thing to rely upon what is very improperly called a Death-bed Repentance, to which God has made no Promise. Repentance consists in a Reformation of Life; and what an absurd Thing is it for a Man to pretend to reform his Life, when his Life itself is just at an End.

RULE VII. To live well is to be constantly obedient to God's Commands, and never willing to do or desire any Thing that is contrary to any of them. And in order to this you must be careful to know what these Commands are, and to form a right Notion of every one of them; without which you cannot give due Obedience to

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them. For which Reason, if you have had the Advantage of a good Education, it is your Duty to make yourself thoroughly acquainted with the Holy Scriptures, where all God's Commands are plainly recorded and set forth. If you are wholly illiterate, it is then your Duty to make the best Enquiry you can, what are the several Things which God, your supreme Lord and Judge, requires from you. *Whatsoever Things are true, whatsoever Things are honest, whatsoever Things are just, whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are of good Report; if there be any Virtue, if there be any Praise, think on these Things, Phil. iv. 8.*

RULE VIII. Arm yourself, and often beg of GOD to Arm you, with a fixed and firm Resolution, that neither Hope, nor Fear, nor Shame, nor Hatred, nor Love of any Person or Thing, shall at any Time prevent you from doing what you know to be your Duty, or prevail with you to commit what you know or believe to be a Sin. Reason is the Rudder wherewith you are to steer your Course, and Religion the Compass by which you are to guide it: But Resolution is the Wind that will set you forward, without which your Sails will often flag. Every Morning therefore beg of God to instil this Resolution into you, and often renew it in the Course of each Day. *Fear not them which kill the Body, but are not able to kill the Soul: But rather fear Him, who is able to destroy both Soul and Body in Hell, Matth. x. 28. Whosoever shall be ashamed of me, and of my Words, in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father with the holy Angels, Mark*

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viii. 38. *I have sworn, and I will perform it, that I will keep thy righteous Judgments, Psal. cxix. 106. We ought to obey God rather than Men, Acts v. 29.*

RULE IX. *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven, Matth. v. 16. But take not Praise to yourself of any Thing which you do. Not unto us, O Lord, not unto us, but unto thy Name give Glory, Psal. cxv. 1. Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it? 1 Cor. iv. 7. To deserve the Love and Good-will of those who know you, may well be a Satisfaction, and in many Cases, of use to you. But the Praise of Men is an empty Bubble, and so far from being of any real Benefit, that it serves only to puff up those who are fond of it with Pride and Vanity, and thereby make them odious to God, and despicable in the Sight even of those who praise them.*

RULE X. *Take Care to fix right Principles well in your Mind; for want of which Men are often inconsistent and unsteady in their Actions, and uneasy to themselves and others. And when you have well fixed your Principles, be sure always to speak and act according to them; and never to vary from them for the Sake of Party, or any other worldly Consideration. For thus doing, God, your own Conscience, and good Men, will approve you: And you ought not to be moved at the Censures of Fools or wicked Men.*

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RULE XI. Whatever you do or speak, let it always be done in its proper Order, and in a suitable Manner. Let that which is of the greatest Importance be first taken care of. *Seek ye first the Kingdom of God, and his Righteousness*, Matth. vi. 33. Let serious Things be spoken and done seriously. Let good and friendly Offices be performed with Charity, and Good-will, not grudgingly or of Necessity. And the like may be said of all other your Words and Actions, which, when they are not only good, but also suitable to the Importance which they do, or ought to carry in them, are pleasant to be seen and observed. But when there is a Disagreement between the Thing spoken or done, and the Manner of speaking or doing it, it becomes more or less offensive, and sometimes ridiculous.

RULE XII. Be in Reality what you are willing to be thought to be. Every Man desires to be thought honest, just, and virtuous, that thereby he may gain Love and Good-will from all that know him. Now the only sure Way to be thought so is really to be so. Hypocrisy may for a while deceive the World; but in a little Time it will be detected, and render an Hypocrite odious to Men, as he always is to God.

RULE XIII. Be in Charity with all Men; that is, fill your Heart with a sincere Love for all Mankind, Friends, Strangers, and even Enemies, if you have any. If you cannot always do this for their Sakes who are of the same Nature with you, yet do it for the Sake of God your Creator, who commands it; and of CHRIST your Redeemer, who

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whilst we were yet Sinners, and thereby Enemies, died for us. Root out from your Mind all Envy, Malice, Hatred, and Ill-nature. These are the Storms and Tempests of the Soul, and the chief Causes of all the Disturbances in the World. *Let all Bitterness, and Wrath, and Anger, and Clamour, and evil Speaking, be put away from you with all Malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's Sake hath forgiven you, Eph. iv. 31, 32.* Particularly never be angry with a Man, and much less hate him, for being of a different Persuasion from you in Matters of Religion. *The Servant of the Lord must not strive, but be gentle unto all Men, patient in Meekness, instructing those that oppose themselves, 2 Tim. ii. 24, 25.* In many Cases you innocently may, and sometimes you ought, by lawful Means to defend yourself from an Injury: But never do or say any Thing beyond what is necessary for your own just Defence, or by Way of Revenge. *For Vengeance is the Lord's, and he will repay it. Be not therefore overcome of Evil, but overcome Evil with Good, Rom. xii. 19, 21.* Scarce any Man is capable of hating another, who, he finds, sincerely loves him.

RULE XIV. Affability, and innocent Chearfulness in Conversation, very much tend to maintain Good-will and Agreement among those who converse together. Let it therefore always be your Care, in whatever Company you are, that your Discourse, in your Turn, be rational, easy, and inoffensive. Abstain from all biting and satirical Jest and Speeches, which will be remembered by others, when they are forgotten by you.

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There is no Man but will take it ill to be set in an odious or ridiculous Light, although it be but in Sport.

RULE XV. Be always ready, according to your Power, to relieve the Poor, and help the Distressed. This will give great Delight to your own Mind, and gain you the Good-will of all that know you. Remember the Fortune you enjoy is not your own, but God's. He is the Proprietor, you are only the Steward of it, and must one Day give a strict Account of your Stewardship. If therefore in your Accounts, there may be many large Articles of Things that are unnecessary, and might have been spared, and but a few small ones for the Relief of the Poor, the Fatherless, and the Widows, can you ever hope to receive the Reward of a faithful Steward or Servant?

RULE XVI. Be well content with your own Condition, whatsoever it be. Endeavour by honest Labour and Industry, to make your Circumstances better than they are, for the Good both of yourself and others. But if such your Endeavour do not meet with Success, or if heavy Afflictions bear hard upon you, remember that God governs the World by a particular Providence, *That a Sparrow does not fall to the Ground without him, Matt. x. 29. That whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth; that it is good for us to be afflicted, that we may learn his Statutes, Psal. cxix. 71.* Remember all this, and more that might be added, both from Reason and Holy Scripture, to the

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RULES for the Conduct of LIFE: II

in be the like Purpose. Bear your Afflictions patiently, and make the right Use of them, and hope for a blessed Reward in the Life to come.

RULE XVII. Engage yourself in no more Business than what you find yourself able to go through with. The want of this Caution has made the Life of many a Man uneasy and unhappy, and involved his Family and Friends in numberless Troubles and Perplexities.

RULE XVIII. Meddle not with the Affairs of any other Man, which do not belong to you, except it be at his own Desire, to do him a charitable or friendly Office; and this without doing any Manner of Wrong to another. It is a very unacceptable Thing to be a Busy-body in other Mens Matters, either by Word or Deed. Therefore *study to be quiet, and do your own Business,* 1 Theff. iv. 11.

RULE XIX. Engage not in any Party-Quarrels (whether public or private) any farther than the Laws of God or your Country oblige you, lest you be crushed between them. *Exercise yourself to have always a Conscience void of Offence toward God and toward Men,* Acts xxiv. 16. This will give you Quietness in your own Mind; and the Fault will not be your's, if you are not at Peace with all Men; which will be a great Satisfaction to you.

RULE XX. Fly from the first Motions of every Temptation to Sin; and take Sanctuary in good Thoughts, good Books, or good and virtuous
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Company. The surest Way to keep yourself pure and unspotted, is to fly from Temptation. If you cannot fly from it, call God to your Assistance, and arm yourself with a firm Resolution to resist it; and always be upon your Guard, that you be not surprised. *Watch and pray, that ye enter not into Temptation. The Spirit indeed is willing, but the Flesh is weak,* Matt. xxvi. 41. It is much safer not to be wounded, than afterwards to be healed with a Scar left behind; and to keep your Enemy at a Distance, than to engage with him when the Victory is uncertain.

RULE XXI. Lead not an idle Life, but be constantly employed in some honest Business, whereby you may do Good both to yourself and others. Idleness will betray you into many Evils and Inconveniences: For the Spirit of Man is of an active Nature, and rather than be altogether idle, will be apt to employ itself in that which is Evil. Nor does a Man ever lie more open to Temptation, than when he has nothing at all to do. If therefore you would keep yourself innocent, you must be careful to keep yourself *always* employed. For, besides that Idleness would prove a Snare to you, it is a Shame and a Sin, when there is so much of God's Work to be done in the World, that any Man, who pretends to be his Servant, should stand still, and not put his helping Hand towards carrying it on.

RULE XXII. *Be not slothful in Business,* Rom. xii. 2. For that is much the same with Idleness, and sometimes worse than it. But when you have a fair Prospect of doing what is good, and rightly understand

understand the Ways and Means of performing it, go on with Resolution until you have completed it. You may possibly be sometimes defeated in a good Purpose : But it is your Duty to attempt it whenever you find a reasonable Probability of Success.

RULE XXIII. When you find yourself well able to do a good Thing without the Assistance of any one but God, never put it or any Part of it off to be done by any other Man, of whose Honesty, Sufficiency and Industry you cannot be so sure, as, in such a Case, you may be of your own. But if you find that you want the Help of others, let not the Vanity of having all the Praise to yourself make you decline it ; lest the Good you aim at may thereby be lost.

RULE XXIV. When you find yourself able to perform a good Work To-day, do not put it off till To-morrow. Many a good Undertaking has failed by unnecessary Delay. *Thou knowest not what shall be on the Morrow, nor what a Day may bring forth ; therefore whatsoever thy Hand findeth to do, do it with thy Might,* James iv. 14.—Prov. xxvii. 1.—Ecclef. ix. 10.

Lawful Gain may and ought to be made of the Business which you engage in. For without this, few Men would be able to support themselves and their Families, or do much Good to others. But Greediness after Gain is a mischievous Thing. *They that will be rich, fall into Temptation, and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition ; for the Love of Money is the Root of all Evil,* 1 Tim. vi.

9, 10. Among other Qualifications of a righteous Man, this is one, *That he despiseth the Gain of Oppressions*, Isa. xxxiii. 15. That is to say, all Gain but what is just and honest. Gain is a very strong Temptation, against which therefore you must be very watchful, and upon your Guard.

RULE XXV. If very much Business unavoidably comes at once upon you, be not discouraged, for that will make you negligent; but consider how to put it in the best Order, that one Thing may be done after another, or without hindering each other.

RULE XXVI. Be always a good Manager of your Time, and lay hold of each Opportunity that offers, for the doing whatever is necessary to be done. If you neglect a proper Opportunity, you may not perhaps meet with it again; whereas by dexterously laying hold of it, whenever it offers, you will be able to dispatch much Business in a little Time; and if you accustom yourself to rise early, you will find that you have Time enough to do all the Business that you have to do; and much more than Persons who rise late will think possible to be done.

RULE XXVII. Always consider the probable Consequences of what you intend to do; that you may guard against those that are evil or inconvenient. A Thing may at first Sight look very plausible, but if you look well to what may follow from it, you may find good Reasons for laying it aside, or at least for altering your Measures.

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RULE XXVIII. Consult with yourself, and with others who are knowing and honest, about every Thing of Moment which you are to undertake; but waste not that Time in unprofitable Talk about it, which may be better employed, in doing it. Thought is quick; and when a wise Man is once well informed (of which he will take Care) he will not be long in deliberating what is best to be done: But many a good Opportunity has been lost, by too much Consultation about it. A wise Man thinks much, which is soon done, but speaks no more than what is necessary, being a good Husband of his Time, which is very precious.

RULE XXIX. Where you are not able to finish a Business without the Help of others, call in speedily such Persons to your Assistance as are fit to be employed in it. The more Hands are employed, the more Work is done; provided they are managed in such good Order, as not to be an Hindrance to one another.

RULE XXX. Take some proper Times to relax your Thoughts from all Business, that you may be the better able to return to it. A heavy Load, constantly borne without any Intermission, will waste your Strength, and make you unfit for every Thing. And at such Seasons as these,

Divert yourself with reading some pleasant and innocent Books, which at the same Time may entertain and instruct you, without much Labour, or Thought. But beware of all such Books, Poems, Pictures, &c. as are profane, lewd, or debauched.

debauched. These may well be compared to palatable Poison. There may be Wit in them, but if you read them they will insensibly corrupt both your Morals and Principles.

Or entertain yourself with a few agreeable Friends, such as are social, good-humoured, and sensible ; whose Conversation and Behaviour may enliven your Spirits, without the least Danger of corrupting your Heart. But shun Flatterers, who, for some little Ends of their own, will soothe and encourage you in every Thing you say or do, whether it be right or wrong.

Or use moderate Exercise, of such kind as is most agreeable to you, most suited to your Constitution, and most conducive to your Health.

Or there may be no Harm in sometimes amusing yourself at any of the customary Games of Chance and Skill, with an agreeable Friend or two. But never play for any Thing that is considerable, or more than you or your Friend may win or lose without any Manner of concern. Remember it is designed to be Diversion, not Business. If it employs too much of your Time or Thought, or provokes your Passions, it changes its Nature, loses its End, and ceases to be innocent.

RULE XXXI. At all Times keep your Passions under your Command. Let them ever be guided by your Reason, but never be a Guide to it. Like Fire and Water, they are good Servants but very bad Masters. And if you suffer them to lead your Reason, they will often betray you to say and do such Things, as will hurt yourself, disoblige

disoblige your Friends, create your Enemies, and expose you to Scorn and Contempt.

RULE XXXII. Take Care of your Health, for the Sake of your Relations and Dependants, as well as for your own Sake: And for that Reason, as well as upon a Principle of Conscience, be strictly sober and temperate in Eating and Drinking. Intemperance is the Cause of many Diseases. Sicknes is always a melancholy Condition; but most of all so, when it is caused by a Man's own Irregularity or Intemperance.

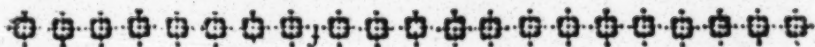
RULE XXXIII. Be very cautious what Sort of Friendships and Acquaintance you contract. The Character and Success of your whole Life in a great Measure depends upon it. Become not familiar on any Account with ignorant, empty, or vicious Persons, from whom you can learn nothing but Vice or Folly. *Enter not in the Path of the wicked, and go not into the Way of evil Men: Avoid it, pass not by it, turn from it, and pass away,* Prov. iv. 14, 15. But endeavour as much as you can, always to keep company with Men of the best Reputation for Integrity and Knowledge in their respective Stations and Callings. Associating with such Persons will be of real Service to you, establish your Credit in the World, and contribute to your Improvement both in Wisdom and Virtue.

RULE XXXIV. Be disposed to comply with all the innocent Customs and Manners of the Place where you live, and the Company that you keep, as far as you can with Prudence: But be sure that they are innocent; and follow not a Multitude to

do Evil. Remember that you are a Christian, and be neither ashamed nor afraid to speak and act like one upon all Occasions. *Be ready to give an Answer to every Man that asketh you a Reason of the Hope that is in you,* 1 Pet. iii. 15. Neither affecting to be thought a Saint, nor dreading to be deemed a Hypocrite by any Man for so doing. But be not fond of entering into Debates about controverted or mysterious Points of Religion, of which you may be wholly ignorant without any Hazard of your Salvation. Such Disputes often do great Harm, and seldom do any Good.

RULEXXXV. Have GOD in all your Thoughts; study to know and do his Will, and be instant in Prayer to Him, through the Mediation of our Lord JESUS CHRIST, for the Assistance of his holy Spirit to preserve and direct you.





As great Inconveniences daily accrue to Masters from omitting the Payment of the Stamp Duties within the Time limited by Act of Parliament, the following Extracts are recommended to their Perusal.

8 *ANNE*, Chap. 9.

TH E R E shall be paid the Duty of 6d. for every 20s. of every Sum of 50l. or under, and the Sum of 1s. for every 20s. of every Sum above 50l. given with any Apprentice, and proportionably for greater or lesser Sums, to be paid by the Master. Sect. 32.

And where any Thing, not being Money, shall be given with such Apprentice, the Duties shall be answered for the Value thereof. Sect. 45.

But this shall not extend to any Apprentice put out at the common Charge of any Parish or Township; or out of any public Charity. Sect. 40.

The full Sum shall be inserted in the Indenture in Words at length, and shall bear Date on the Day of the Execution, on Pain that the Master shall forfeit double the Sum given with the Apprentice; Half to the King, and Half, with full Costs, to him that shall sue. Sect. 35.

And no such Indenture shall be given in Evidence in any Suit to be brought by any of the Parties thereunto, unless such Party on whose Behalf the same shall be given in Evidence do first make Oath, That, to the best of his Knowledge, the Sum therein inserted was really and truly all that was directly or indirectly to be given with such Apprentice. Sect. 43.

The said Indentures shall be brought to the Stamp-Office*, to be stamped with a Stamp for that Purpose, and the Duties paid within one Month after the Date of the said Indentures, if the Master lives within the Bills of Mortality; and within two Months, if he lives without the Bills. Sect. 36, 37.

And all such Indentures, wherein shall not be inserted the full Sum directly or indirectly given, or whereupon the Duties shall not be paid, or which shall not be stamped within the time limited, shall be void, and not available in any Court or Place, or to any Purpose whatsoever; And the Apprentice shall have no Privilege of Freedom, or using his Trade. Sect. 39.

9 ANNE, Chap. 21.

If the Master shall neglect to pay the Duties within the Time limited, he shall forfeit 50l. Half to the King, and Half, with full Costs to him that shall sue. Sect. 66.

18 GEORGE

* Note, The STAMP OFFICE is in Lincoln's Inn, near Lincoln's Inn Fields, London.

18 *GEORGE II.* Chap. 22.

If the Master shall neglect to pay the Duties as aforesaid, he shall, besides all other Penalties, forfeit double Duty. Sect. 23, 24.

20 *GEORGE II.* Chap. 45.

If any Master, having forfeited the double Duty, shall pay the same, and tender the Indenture to be stamped, within two Years after the Determination of the Apprenticeship, and before Suit hath been commenced for the Penalties, the Indenture shall be valid, and the Penalties discharged. Sect. 5.

And if, after the Master shall have forfeited the double Duty, the Apprentice shall (in the Presence of, or by Writing under his Hand, signed in the Presence of one Witness) require his Master to pay the same, and the Master shall not do it in three Months; and such Apprentice shall, at any Time within two Years after the Determination of his Apprenticeship, pay the double Duty, he may in three Months after such Payment, demand of his Master double the Sum contracted for in the Indenture; and, if not paid in three Months after, may recover the same by Action at Law, with full Costs. And the Apprentice, immediately after Payment of the said double Duties (if the Apprenticeship shall not then be expired) and signifying by Writing under his Hand, that he desires to be discharged from his Apprenticeship, shall be discharged accordingly, and shall have the same Benefit of the Time he hath served, as he would have had in Case he had been

been assigned or turned over to a new Master. Sect. 6, 7.

And where any Prosecution shall be commenced against the Master for the Penalties, if the Apprentice shall pay the double Duty at any Time within two Years after the End of his Apprenticeship, he may thereupon exercise his Trade, and the Indenture shall be valid, and may be given in Evidence. Sect. 8.

Reasons why Masters should not omit Inrolling their Apprentices.

EVERY Citizen of *London*, upon his Admission into the Freedom thereof, makes Oath, that he will inroll his Apprentice, or pay such Fine as shall be reasonably imposed upon him for omitting the same. And no Person is ever admitted into the Freedom by Servitude, if he was not inrolled, without a Fine of 9s. 2d. being paid for such Omission.

But this Fine is the least Inconvenience accruing from the Omission of Inrollment. For the Apprentice has it thereby in his own Power, without the Consent either of Master, Parent, or Friends, to sue out his Indenture, and be absolutely discharged from his Master, during any Part of the seven Years after the first is fully expired) without giving any other Reason, than that he was not inrolled. The Knowledge of this Custom of *London*, (which somebody or other is generally unkind enough to communicate to such Apprentices as are disposed to take Advantage of it)

it) has proved the Ruin of Hundreds of them; for being sensible that it is entirely in their Power to leave their Service whenever they please, they too often presume upon it to behave in a pert unbecoming Manner to their Masters, to neglect their Business, and take to such bad Courses, as end in the Loss of a Servant to a Master, and of a Son and Money to a Parent; which in all Probability might have been prevented, if the Apprentice had been inrolled.

There are many Citizens who omit inrolling their Apprentices, from a Notion, that by such Omission they have it in their Power to part with them if they should prove disorderly. But this is a great Mistake; since the Master can no more turn him away when he is not inrolled, than when he is. For the Inrollment is no Obligation upon the Master to keep the Apprentice, more than before he was inrolled.

In either Case, if the Apprentice is turned away, he has a Right to bring his Action against the Master upon the Covenants of his Indenture.

N. B. If the Apprentice should refuse to go to the Chamberlain's Office to be Inrolled, the Chamberlain, if applied to, will summons him to appear before him; and if he does not appear upon such Summons, or if he should appear, and not shew sufficient Cause why he ought not to be inrolled, the Chamberlain will make such an Entry in the Books of his Office as will bar the Apprentice from discharging himself.

A COPY of the TESTIMONY given by every MASTER to the CHAMBERLAIN, when he makes his Apprentice Free.

“**Y**OU declare upon the Oath you took at
 “ the Time of your Admission into the Free-
 “ dom of *London*, that *R. B.* did serve you
 “ seven Years (*or so long as he did serve*) from
 “ the Date of his Indenture, after the Manner of
 “ an Apprentice, and according to the Cove-
 “ nants in his Indenture, and in that Time did
 “ not marry, nor take Wages to his own Use,
 “ as you know or believe.”

N. B. All Persons, who give false Testimony, forfeit their own Freedom, and are liable to a Prosecution.

All who come to the Chamberlain's Office to inroll, turn-over, or make free their Apprentices, must bring the Copies of their own Freedom with them.

All Turn-overs not passed at the Chamberlain's Office, are ineffectual and void; and if the Apprentice is to be turned over by the Representative of a Master or Mistress deceased, the Probate or Letters of Administration must be produced.

By the Custom of *London*, no Person can be bound Apprentice under Fourteen, nor above Twenty-one Years of Age.

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